

Composition

-K	Annals / Ariadne	X		K X V	League of Nations
-K	X Perseus	X		O	Rehon
	St Chrisopher			K X	"Mr. Gray"
-K	X Donblin Castle (Pilgrims Program)				Lord Roberts
	Ulysses.			-X X	Tennyson
	Ulysses			-K X	Lullaby
II K	Armistice Day	X		K	Woodhouse
X	Minerva	X		-VI	Tennyson. 119 K
				-VI	Gray K.
III K	Atlantia	O	K. X X (mud/chance)		
-K	Echo		K. X		
	Wendworth		K X		
	Twelfth Night				
-K	Swift				
-K	Echo		X		
-K	Armistice Day	K. X			
-K	Armel		X		
IV K	Pegasus		X K.		
-K	Conchelia		X K.		
-K	Spring Morning		X K.		
-K	" "		X K.		
	Page		K.		

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K. L. [13, 10] Form III

Composition Form III Katharine Lewis Page 1

1/2 Write some verses on (a) "Dandie Dimont", or (b) "Atalanta",
or (c) "Allanby".

A. Atalanta.

A Grecian maid of beauty rare
Coveted was by not a few,
But cruel was she, though so fair
And said she "I will race with you."

"If you are victor I will give
My hand to you as your reward
But if I win you shall not live
Your death shall be by your own sword!"

Many had entered for the race
And all had died, till one fine day
A stranger, looking on her face
Loved her; & to her he did say. -

"I'll challenge you." She gave one glance
Of pity, scorn & haughty pride.
Half did she wish he had a chance. -
But he must die as all had died.

He went & prayed Minerva's aid
She came & gave him apples three
(Pure gold were they) & to him said
"Take these & I will prosper thee."

With fearful heart he takes his place
The signal given, they start,
Breathless spectators watch the race.

P.T.O.

Gathered from every part.

She gains on him & swift he throws
An apple in her way.
These tempting golden balls he knows
Will win for him the day.

She stoops to snatch it as it rolls
And on they go once more
He throws again, they near the goals,
She grasps it as before.

One minute more & she will win
But swift he throws the last
She stoops — she's lost, & he is in
Ah see! the goal is past.

2. Write an essay on "Barnaby Rudge" (himself).

Barnaby Rudge was a harmless idiot who lived with his mother not far from London.
Mrs Rudge was bound up in her son & he was ~~devoted~~ simply devoted to his mother but their happy life was disturbed by a bad man who gave them no peace. &
Barnaby could never tell what made his mother so nervous & unlike herself when the darkness came on & would ~~lie~~ lie by the hour on the hearth rug before their little fire watching the cheerful flames dance & flicker & the blue smoke go curling up the chimney, wondering in his poor, un-enlightened mind why they leapt & crackled so merrily & where the little sparks went to when they reached the outer air. He wore many quaint fancies about them & would beguile the long evenings by

Chalford Hill Council School

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Fileen Lewis

Tales

(E.L. sep) 7/3 Form I. A.)
4 (Council School)

Q Tell how Greatheart demolished Doubting Castle

A Now the pilgrims went on until they came to the stile which leads to d Doubting Castle. Now they sat down on the grass to puzzle whether they should go on and without taking the head from the giant or whether they should go and take the head of the giant. Some said one thing and some said another thing. Then Greatheart said, "we had better go and kill the giant, who will come with me." "I will come," said old Honest. "We will," said Christiana's four sons which were young men by now. So the six men left Christiana and her daughter Mercy with Mr Ready to Hilt and Feeble-mind. to guard them for as giant Despair was not there very often a little child might lead them into some difficult manner. Then the six men went up to the gate and Greatheart knocked with a very unusual knock. Then g Giant Despair comes to the gate and Diffidence his wife follows. Then said the giant "Who dares to w make me come out?" Then said Greatheart "It is I Greatheart and I have come to take thy head away from thy shoulders and to slay thy wife?" Then said the giant because he was a giant, "I have fought with angels came this great Greatheart make me afraid to fight." So the giant went in and got his armor on and when he came out he had a steel helmet upon his head and a breastplate of fire and he came out with iron shoes.

1912-1913
2/20/13

It was a near hard fight. Old Honest struck Diffidence down in one blow then all of them came upon Giant Despair. He was put to the ground but he did not want to be killed at once. So he struggled hard but it was no use. Greatheart cut off his head. Now they were going to knock down the castle which was quite easy now Giant Despair was killed. It took seven days to do so. They found two poor honest pilgrims which were Mr Despondency and Much-a-fraid his daughter. You would have wondered to have seen the dead bodies round about the castle. And the bones of dead men in the dungeon. Then out to their friends they went and showed them the head what they had done. When Feeble Mind saw that it was the head of the Giant Despair he began dancing. Now Christiana could play upon the viol and her daughter Mercy the lute. So she got the things out and they went out dancing. Now Mr Ready to Halt danced and Miss Much-a-fraid. Mr Despondency was nearly starved so he could not dance. Christiana gave him some of her bottle of spirits for a present. Mr Ready to Halt could not dance without one crutch but I tell you he footed it well also Miss Much-a-fraid did. So they all went on and they came to a pole then they came to the pillar that Christian put up for

...m thing for others to look at. so they put
up the giants head up and wrote under neath some
thing. then they both ^{all}went on.

~~100~~
356 (24)

presented their forms / another & then left them
together to 'bill & coo', as she expressed it.
On her return she found them quarrelling
for apparently no reason whatever. Lydia did not
tell her however that it was because Absolut had
just declared himself to be Beverly, in his real
form, as he had disguised himself before
as a Russian to win her affections. The girl
was highly incensed now that all hopes of
an elopement were over - but Mrs Malaprop
soon had her under her thumb. She sent
young Absolut home under his father's care -
& told Lydia that Absolut & no one else was
to be her husband & that she was to re-consider
her folly & think better of herself.

Mrs Malaprop knew just how to
heat Lydia & in a few hours the girl
answered that she would give herself to Jack
Absolut & that she would forget all about
Russian Beverly & an elopement.

XY. (~~agad~~ 1) ~~from~~ V.)

Q.7

Write (a) Heloise's report of the battle at the hill:
& (b) his letter to his wife about the accidents
to the vanguard.

XV. A

My dear Lord Hamilton - I feel sure you would like to know

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from me about a few important facts which I think might interest you concerning their glorious battle of the Nile, which by God's grace I was ^{enabled} to conquer our enemy the French.

In the early morning of July 31st I heard the news from one of my captains that the French fleet had given us the slip & had escaped into the Harbour of the Nile. As time was lost in setting out after them, you can realise my ~~own~~ ^{own} how furious I felt to think that the prize that seemed so nearly in my hands was now slipping away from me. However we lost no time in catching them up & this time both we were all in line ready to attack, with the exception of two of our ships, one being Captain Troubridge's Culloden, which by mischance had run aground in the sand off the Bay.

My men were in full line for the attack & ship after ship of the French fell. They were terrified I know & the Admiral I was told felt anxious of defeat. Late in the day, I was declared the victor, the enemy fleet was entirely defeated with the exception of two which managed to escape. I cannot tell you my honourable friend how overjoyed I

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40 (41)

relieved I now feel half of the battle is
over. the enemy cannot exist long without
a fleet. I thank God with my whole heart
that I am destined to be that happy man.
I cannot write more on the subject the shame of
battle has assailed me exceedingly

Believe dear Sir

your obedient servant

Horatio Nelson

Citizenship

Form

I

II

(1) Alsop (2) Pilgrimage Proper
Consolidating
Caudine Forks.

Secius

Housebuilding

Relig. to Foreign Countries

XX

X

1 Alsop } ✓
2 P. P. P. } ✓
Citizenship
Plutarch
Reesley ✓
Museum

III-IV

Antony

Reason

X

Stokes
Wright
Buckley

X

Tulius Caesar.

Trustee to Museum

Aristides

X

late

X

V

Courage & Honesty

X

Will & Willfulness.

X

Self control

Aristotle

X

Accidental Links

Claudio & Buckley

O X

The Will

X

Making History

218p 20m/61
H.S. (S.V.)

4. Write an essay on "Work" in Ruskin's manner, showing how his reasoning should help working-men today. (A group of wild Olives)

I am now going to address you, as working-men, on your own ground, that is Work.

This first question I am going to attack you upon: ^{just} is your opinion of the so-called Higher Class as a whole?

Are you treating them fairly? Never mind their treating of you, but are you looking at your employers as a whole, in an unbiased way. No, it seems to me that there are misunderstandings on both sides.

You believe your capitalist to be a thoroughly selfish & essentially idle creature, the idea of a hard-working capitalist, no doubt does not enter your sphere of thought. But there are such, and a great many of them too.

In this same way of one-sided thinking does the employer seize upon an of your number of whom most of you right-minded fellows are ashamed, because he is an idle wretch, and say "Here is a typical example of my labourers". Herein lies the fault; if only each side would look for the best in the other, social struggles would not be so frequent and so bitter.

Now that we have settled that point so far satisfactorily to my mind, and, I hope to yours, we may turn once more to the question of ^{work} itself. Is work good or bad? That depends wholly on its kind, & for that reason we will take work in four discussions each part dealing with opposites. We will set them out thus:—

- (1). Useful work to useless, or Work — to — Play.
- (2). Mental work to manual, or Head — to — Hand
- (3). Production — to — Consumption.
- (4). Work with God to work against God, or Sense — to — Nonsense.

① In the first question of useful work to useless, I will have little difficulty in showing to you the futility of some work as contrasted with the necessity of some much beautiful work which will always be left undone.

Think of a piece of wood being sawn & planed & smoothed in a carpentering factory. Next travel off to an office & you see a man arranging some words in a certain order on a large piece of paper. This is taken to the printers office & is printed in large letters & crude colors on a still bigger sheet of paper.

Next the wood & paper are pasted one on the other, & the finished piece of work is taken a long distance to be set up in some fresh green meadow to spoil a piece of exquisite English scenery which lies behind it. And all this labour is expended in order that

& an uninterested tourist may know that Beecham's Pills are, in the mind of their inventor, the best to be had, & that they can be bought from any chemist.

What a waste of labour & time, & what a miserable result! How much better it would be if some-one made it their business to pick up & destroy the paper, bottles, & orange peel which careless excursionists leave to spoil the lovely woods & fields of England. This work, at least, would be well worth while.

② Now for the second Reading; the question of mental work as opposed to manual.

It would be futile to suggest that manual labour lies off on a higher grade than mental work, for that can never be, yet one thing I can say that manual labour is quite as honorable as mental, & in most cases more useful. After all, if everyone worked in offices, what would

become of the crops. Still I repeat that manual labour is, on the whole more useful than mental. For instance, a man may sit in an office all one day, putting into official language a long document which is to be read at a meeting, & which concerns the production of wheat. In the end, the suggestions put forward in the document are discarded & his work is to all intents & purposes, wasted.

But while he was working in his office, he could hear, not far away, in the field just over the high stone wall, the steady tramp of a young farmer who was sowing enough wheat to keep twenty families alive in the coming winter.

But a manual labourer must be properly treated, he must not be chained to his work, be vetoed any existence but that, let us say, of an engine stoker. His life is his home life, & his work, his employment. So can a man be made happy in his work, & the clemency of his employers be proved.

(3) The third question lies between production & consumption. It is the never-dying problem of the Capitalist. If I start as a draper's assistant in a modest shop & eventually save & rise till I have a good running concern of my own, I am a producer, I have worked my way up, & my profits are the fair reward of my efforts. But if, again, I find an iron mine in my back garden, & with money inherited from my grandfather, who in his turn received it from his, & so on, ad infinitum, I pay men to come in & quarry it out & sell it at an exorbitant profit, most of which goes to myself, I am no producer; I am a consumer,

for I take the money of others for a commodity which was not of my making, & even quarried by my efforts. This is the question of the capitalist. If he come by his fortune by his own labours, none may complain, but, if he "shortcuts" then we may wonder at the one-sidedness of life.

(4). Our last division concerns work with God & work against Him, work that is happy, good in its purpose, & conscientious in its fulfillment, that is work with God. But useless labour which is a burden to its executor is, of a surety, work against Him.

And so they say is "Be happy, make yourselves like your children. Throw off your hard suspicious coatings, laid on by suffering & experience. A child is innocent; a child is generous & trusts in its Father, little children, too, are sweet in their every actions & love to do the little tasks that are set them.

Therefore, I implore you, throw off the coils of manhood & become as little children for "Ye shall learn wisdom out of the mouths of babes & sucklings", & "A little child shall lead you".

X

J.L. 9 $\frac{7}{12}$ 110

213p6encl61 311

Ques.

Q Why did Coriolanus say to his mother, - "You have gained a victory ... destructive ~~to~~ your son"? Tell the story.

A When Coriolanus was on fighting against the Romans, some of the Patricians came & asked him to make peace. Among them came his mother & wife & child. His mother, Volumentia, knelt down & said, "Oh why have you made war with Rome, your own country? The temples ^{are} crowded with women praying for peace." Volumentia kept pleading with him, for peace, that at last he said, "Oh mother, mother, what have you done! You have gained a victory for Rome, but destructive to your son." Coriolanus did not want to make peace with Rome. Then the ladies went home to Rome & told the people of the victory.

2. Cato always ended his speeches, by saying.
 - "And my opinion is, that Carthage ou-
 - ght to be destroyed." Scipio always en-
 - ded his "And my opinion is, that Carthi-
 - age ought not to be destroyed."

Cato educated his son himself, as he was
 very delicate, & could not be sent to school.
 he did not let him have any tutors, but
 wrote everything for him ^{lessons} ~~himself~~ himself.
 He brought his son up to be very hardy,
 and to ~~do~~ ^{play} all manner of games.
 To run, & to swim, & other outdoor exercises.
 He brought him up very strictly, & ~~was~~ in the
 end made him a great soldier.

Citizenship

213 p 8 cmcl 61

Describe the person and character of Julius Caesar, as shown to his friends, his enemies, in himself, and in public affairs.

Julius Caesar was a man of fine appearance. He had a firm, handsome face, and an active brain. He always kept his body strong by military exercise and by temperance in eating and drinking. He wore very beautiful robes when appearing before the people and always had a prepossessing air about him. He was a very good man, and his principles were sound; but he had one unfortunate fault — he was too ambitious. He was exceedingly kind and hospitable to his friends, and was always ready to help them in any way he could. To his enemies he was stern and satirical; he contrived to lower them before other people, and to make himself more important. In his home life, he was kind and affectionate to his wife, and would always try to do what pleased her. He was very disappointed in not having an heir, and performed every sacred Roman rite for her that she might have a child.

P.T.O.

he was pensive and thoughtful at home, always trying to think of a new way to rise to power. In public affairs he studied the people, and endeavoured to act as the supreme man in the senate. He always carried favour with the commons so that they might help him to reach the height that he desired. In times of war he led his army and seemed to conquer in the end wherever he went. His soldiers loved him and he always treated them generously. He gave to the people his gardens and arbours on the banks of the Liber.

2. Write an essay on the principle of justice to Ourselves.

In doing justice to Ourselves we should first observe the little rules in the Catechism. We should promise Ourselves to Keep our body and mind in Temperance, Soberness, and Chastity. By Temperance is not ^{only} meant temperance in eating and drinking, but moderation in partaking of pleasure and excitement. A person who is never happy unless some excitement is at hand is no good to himself or to others. He wears his beautiful body

mind away by this totally unnecessary craving for excitement. We should of course be temperate and wise in our eating, taking sufficient, but not excess. Drunkenness is a terrible form of the love of excitement. A man is perhaps worried at business, and when he comes home he has a glass of whiskey, he finds that temporarily it relieves his headache, and puts him in better spirits, and after this first trial, he does it regularly until even if he tries he cannot do without it. We many of us know what a degraded and worthless creature is a drunken man, though I think that owing to the war they have rapidly decreased in numbers; and I am sure we ought always to keep a careful watch over ourselves that we do not go down the hill to Drunkenness and Gluttony.

The other great principle to follow, is to keep ourselves in chastity all our lives. We must never allow ourselves to think wicked or ugly thoughts, let alone be tempted to communicate them to others. One boy in a large school who thinks unclean thoughts and communicates them to those who are weak enough to listen, ought to be regarded as a terror to the school. Yet again, if one

P.T.O

boy^{who} has a pure mind, and pulls himself up short if he feels himself sliding, is a blessing to many lives, for his good influence is irresistible among the boys with whom he mixes.

Another great thing to remember, is not to be slovenly in our work or play or our person. The saying goes that "All work and no play makes Jack a dull boy" so let us enter into our play no matter what it is, with as great enthusiasm as we do our favourite lesson; also let us work as enthusiastically as we play. Let us also keep our persons fresh and wholesome, and let us be a little ray of sunshine wherever we go. On errands and messages we should always pay great attention, and not miss half of the message, or substitute one of our own. The Scouts are taught to carry accurate messages by one of their excellent games. All the members of the patrol, stand in single file, in two, or, if it is a large company) three columns. The scoutmaster tells the first member a message which is to be passed along from boy to boy throughout the company. When it again reaches the scoutmaster he says aloud what the original message was and how it was returned to him.

E. H. (16.v)

Ques IV What does Aristotle tell us of "Deliberate Choice?"

All men ^{choose} ~~deliberate~~, but not ~~on~~ everything. Children and animals do things voluntarily, but they do not choose, therefore choice cannot be the same as voluntary actions. Some people think that choice is the same as anger, or lust, or wish, or opinion, but this cannot be so as anger and lust are shared by animals while choice is not. Also lust is often opposed to choice but lust is not ~~to~~ lust. Neither can it be anger, for anger is the ^{passion} ~~anger~~ thought least to depend upon choice. Neither is it wish, as wish has for its object impossible things, while choice has what it can gain. Also one wishes for things that one has no power over as that a certain actor or athlete may win while one does not choose such things. Also one wishes for things like exemption from death, while one does not choose. Neither can it be opinion for people opine whether what is the best thing to do. Also opinion is divided into true and false, but choice into good and bad. Also people opine on things they know nothing about, while they choose when they have some knowledge of the thing. Also opinion has for its object "the mean end" but choice has the "means to the end", for people form an opinion on a certain thing, but they choose how they shall perform it. Thus we have seen that moral choice is not the same as wish, or lust, or anger, or opinion. Let us therefore say that moral choice is "that voluntary action which has undergone a period of previous deliberation".

Q. What did Cassius say to Brutus after the spirit appeared to him? Describe the battle that followed.

A

After Brutus had seen the spirit in the night he came to Cassius to tell him about it. But Cassius would not believe him, he said, You may think you saw a ghost or a spirit but I tell you that you ~~that you~~ are mistaken. You were thinking and planning about the battle for tomorrow, and your mind has been overtaxed of late by the many things you have had to do. Last night your thoughts strayed to Cesar and your overtired brain~~est~~ ^{but} conjured up before you the form of Cesar. I do not say, ^{but} that to you the vision seemed real, in fact I have no doubt it did, but I do not believe you saw any such spirit for the reasons I have given, and because I have no faith in such things.

On the morning of the battle of Philippi Brutus set Cassius to command the left wing, and himself took the command of the right. Before the battle he made a speech to his soldiers, cheering them and telling them to do their utmost. When the two armies were come face to face, Brutus' men were so anxious to be at the enemy, that they waited not to receive any word of command, but broke from the ranks

and dashed upon their foes, in a disorderly manner. Yet they went with such a good will that the enemy's left wing fled before them. They pursued right into the enemy's camp and stopped to gather the spoil. They came also to the tent of Caesar Augustus, but they did not take him, for he had been removed the day before in a litter, for he was sick. Brutus was highly pleased with the success of the day and supposed that Cassius had done as well. But he knew not that Cassius had been sorely beaten. For when the right wing of the army pursued the enemy's left wing so far, they left Cassius' men exposed to danger on the right flank. Brutus stopped not to think what would be the result if he left his friend unprotected upon his right flank. Cassius therefore, unable to stand before the enemy, fled to his camp. But the enemy followed even to the camp, and Cassius retreated to a little hill, and he stood on the top, that he might the better see what was going on. For he knew not, but suppose the day had gone with Brutus as with him. But though he and his friends looked everywhere they could nowhere see Brutus, for he was out of sight in the camp of Caesar Augustus. One of his friends therefore volunteered to go and find news of Brutus, and Cassius stood on the hill waiting for his return.

When this friend had advanced towards the camp of Caesar Augustus some way, he met Brutus returning with a party to find Cassius. Brutus was very sad when he heard the news about Cassius, and he advanced towards the hill with his little band, and taking Cassius' man along with him. Now Cassius' sight was bad, and when he beheld a band, in full armour, and with a victorious enemy air about them, he supposed them to be a party of the enemy which had captured his friend and were coming to kill him. Brutus had said before the battle, that if the day went against them he would die, he therefore supposed him dead and killed himself upon the spot. When Brutus arrived upon the place his sorrow was great, and in this way was the battle lost.

Literature

213P16 CM161
A.B. 334
(1V. 3³/₄ → A.B. 13³/₄ IV.)

1 What were the "Moralities"? Give an account of Everyman

The "moralities" were plays ~~where~~ in which the all the characters are made to represent various emotions or feelings, such as Kindness, Love, Justice, ~~Simpleness~~, or ~~but~~ Wickedness, Cruelty, Malice, etc.

They were often acted in the churches, ^{which} ~~and~~ sometimes, ~~they~~ got so full, that the people could not come in.

They were great favourites, these Morality plays, for they were the only sort of plays that there were then.

One of these Morality plays was called "Everyman". It was about a young man called Everyman, who is very gay and dissipated, and spends his time amusing himself. He ~~is~~ has many friends and many pleasures, as he is very rich, and therefore very much liked.

Well, one day, Death comes to him and ^{tells} ~~told~~ him that his days ^{are} ~~were~~ numbered and that he must come.

Everyman pleads that he may be spared, offers Death untold wealth, if he will only go away. But Death is inexorable, and will not listen to his entreaties.

Then Everyman says he will come if he may bring a friend with him to cheer him on his journey. Death consents and the young man goes off to look for somebody. He goes first to his gay friends, fully

Literature

113p170m101

expecting that they will be only too delighted, but lo! they all excuse themselves, and fall away from him, till he finds that he has no one left.

Then he starts to search all over the world, but still he can find no one to accompany him on his long journey; until at last in a poor little attic, he finds a girl, who tells him that she is his "good ~~deed~~ deeds". She is very wasted and thin and can hardly speak. She tells him that it is because he has done so few good deeds that she is so ill and miserable, and she says that if he wishes her to go with him ~~at~~ he must reform and become better.

So Everyman goes forth again into the world to try again, and he becomes so good, and does so many more good deeds, that when Death calls him again, he is able to be the road to ~~the~~ Heaven, hand in hand with her, as his true and faithful friend.

Literature

Form

191	Shakespeare	x	1	
	Swift	0		806
	Wordsworth	x	2	270
				414
19	Pope	x	3	<u>1590</u>
	Burns			
	Coleridge			
	Herrick			
v	Pope		0	
	Carlyle (Napoleon)	x	0	
	Tennyson	?	0	
	Milton	x	0	
	Carlyle (Kant)			
	Dickens			
	Pepys	x	x	4
	Browning			
	Stewart			
	Daniel Defoe (Woodhouse)	xx	5	
	Carlyle (Burns)		0	
	Gray		0	
	Gray		x	

Literature.

- v. *Acropagiteia* (Milton)
- U. Aleppo* (")
- Harz Emerald
- Carlyle (Napoleon)
- Tennyson
- Carlyle (Koran Koran)
- Niceae (Stanley)
- Berkeus
- Peppery

Death in Desert (Manning)
Pope?
W. Woodhouse

- iv ~~James~~ Wordsworth's Poetry
- Burns ?
- Burns ?
- Coleridge
- Pope ?

- iii Thompson's Play
- Wordsworth ?
- Swift
- Wordsworth ?

Form X

M.H.

(16 V)

Literature

201 214p3 cmc 161
7.H. op. (16. form V)

In Hamburg

IV Show, quoting any lines you can, how Pope attempts
Q "to vindicate the ways of God to man"

A Pope tries to show how God has given each man his work to do in the world, that however much he tries to do on things for his own good, he will be doing good to others in some way.

He says that men wish that they could see into the future but they would not like it if they could; would the lamb who is frolicking about in the fields, be so happy if it knew that it would soon go to the butcher's? Nor would we like it if we ever knew that great sorrows were coming to us; in the meanwhile, God has given us hope. Every man, Christian or heathen hopes for a paradise where he will go when he dies; so we hope for a hereafter.

Pope says that God has given to some men wealth and to some poverty but that the poor man in his cottage is just as happy as the rich man in his castle with nothing to do.

God has given us beasts and birds but they are not entirely for the glorification, but for his help and man ought to go to nature to learn how to live.

181 42

XY. (12. III)

273

~~XY~~ aged 2 from III

Q. &

What do you know of Swift. Make a list of his works, and describe one of them.

A.

We all know what it is to feel cross and angry, that no one loves us, and so it was with Jonathan Swift. He was born after his father's death, and educated by an uncle, first at

il4p4cmell61

school and then at Trinity College Dublin. He then became Secretary to Sir William Temple. Where he met Esther Johnson then only a little girl of seven, he taught her to read and write and they became life long friends. He became Dean of St. Patrick's. Then looked for political preferment but did not get it, which made him very angry, and after this contented himself with literature. His best works are —
"Gulliver's Travels," which is an Allegory.

"The Tale of a Tub" which is a Religious satire.

"The journals to Stella" which are letters written to Esther Johnson.

"The Battle of the Books."

This was written to prove that Sir William Temple was right in a quarrel he had had with a friend, as to whether ancient or modern writers were best. Temple and Swift both thought that the ancients were best, but "The Battle of the Books" proved the opposite, it was so cleverly written. In the story the books in St. James Library leave the shelves some on horseback some on foot, all armed with words and spears, they throw themselves into the fray. But we are left quite uncertain as to which side wins. The books are all the great ones of all times, and unless one knows something about the books that took part in the fray it is not very interesting for children to read. x

either of them.

E. G. (16 $\frac{1}{2}$ V)

~~E. G. to aq. 16 $\frac{1}{2}$ form V~~

4/ By what arguments does Milton vindicate a free press?

In the days in which Milton wrote 'Areopagitica', the Commons were considering whether the press should be censored or no. Milton was very much against it, being a very talented author himself, he saw what a hindrance it would be to Literature, he therefore wrote the treatise to prevent it. Milton first of all gives examples in ancient history of the states who did not license books, and the tyrants who did. He says that in Greece only blasphemous and libellous books were censored, and he adds that it was the same in Rome; moreover he points out that it was the Papists who first started licensing, he knew that the Puritans hated

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4. the Papists and therefore they would much dislike being like them. Learning he declares, would be greatly hindered; men who had decided to write books, would not like them to be licensed, and they would be afraid that they would not be allowed at all; books also that were partly good and partly bad ~~would~~ would be cast aside, which might perhaps be a great loss to the world. Again, there would be those books already written which because they had some phrase or sentence disallowed by the ^{censor} ~~author~~, would be forbidden to be printed even though they had been written by one of the greatest authors.

To carry on this licensing a committee ~~it~~ would have to be organised, and then the members of it would have to be well-educated thoughtful men, these would have to be paid, and their wages would not be small; one man could not carry on the business, for it would become so large that 20 men would have their hands full, and be working hard all the time. If the Commons thought that such licensing would stop the many pamphlets written against them they were mistaken, such pamphlets would always find some way to be printed and sold, as indeed many Royalist papers were being printed and sold at that minute.

Again, ~~perhaps~~ ^{perhaps} the author of some book would think of some words which he wished to add to his book when it had been licensed and was already at the printers, then he would have to go to the censor, who might be unable to see him for several days, and during that time the book would lie useless at the printers, and the

Literature

4

unfortunate author would be exceedingly unhappy, and be continually walking to the censor's house to ~~beg~~ enquire whether the censor could see him no. finally after much wasting of time, the censor would see the additional words, and might or might not allow the book to be printed. With such arguments Milton persuaded the Commons not to license the press.

5

Show how the metre & rhythm of "Il Penseroso" & "L'Allegro" express their different themes. Illustrate freely.

The metre of 'Il Penseroso' and 'L'Allegro' is the same, yet it suits them perfectly, although they are ^{written} ~~so very~~ on two absolutely opposite subjects.

Thus in 'Il Pensero' the following lines ~~strictly~~ ^{show} express Melancholy in such a way as to bring her before our eyes.

Come thou frown devout and pure
Sober, steadfast and demure,
All in robe of darkest grain
Sweeping with majestic train."

In 'L'Allegro' the lines seem to dance with mirth and happiness.

Come thou Goddess fair and free
In Heaven y-cleped Euphrosyne
And by men heart-easing Mirth."

And then again in contrast with lines quoted from 'Il Pensero'

.... a daughter fair,
So buxom, blithe and debonaire."

Literature

5. Milton contrasts the virtues of both subjects, in such a way as to make the one seem joyful and the other sad.

Bring with thee fair Calm and Quiet,
Fast that oft with ~~with~~ gods doth diet
And sees the Muses in a ring
Aye round about Joves altar sing.
And add to them retired Leisure
That in trim gardens takes his pleasure.
(Il Penseroso)

He

"Haste thee nymph, and bring with thee,
Jest and youthful Jollity
Quips and Cranks and wanton wiles
Nods and becks and wreath'd smiles
Such as hang on Hebe's cheek
And live to live in dimple ~~slak~~,
Spot that wrinkled Care devides
And laughter holding both his sides."
(I Allegro)

Again, the beginning of each poem suits the theme so well, although ~~as~~ the metre is the same. In 'Il Pensero' one can almost see some sober Puritan speak these words:-

"Hence vain deluding joys,
The brood of Folly without father bred
How little you bested

Or fill the fix'd mind with all your toys."
While in 'I Allegro' you can see some ~~joyful~~ joyful
happy ~~young~~ youth jokingly proclaim ~~these~~ these
lines to his friend:-

"Hence loath'd Melancholy
Of Cerberus and darkest Midnight born
In Stygian cave forlorn
Midst horrid shapes and shrieks and sights unholy"

Literature

5. The descriptions in both poems are wonderful, and they ^{show} ~~show~~ us the difference between mirth and melancholy. In the following lines a picture is brought before us which gives us one of the joys of melancholy:-

And let my dew feet never fail
To walk the gracious cloisters pale,
With painted windows richly dight
Casting a dim religious light."

In *L'Allegro* the scene is different:-

"And walking often not unseen
By hedgerow elms on hillocks green
Right against the eastern gate
Where the sun begins his state
While the ploughman near at hand
Whistles o'er the furrowed land
And the milkmaid singeth blithe,
And the mower whets his scythe."

Thus in both poems although the metre is the same the difference is clearly shown by the rhythm and words.

214 p 11 m 2 161
S. IV. aged 15 form V

Write a short account of (a) Tennyson, or, (b) Dickens.
What do you know of (a), In Memoriam, or, (b) The
Pickwick Papers?

(a) While Tennyson was still a boy he wrote a great many little poems and some romances like those of Sir Walter Scott for his amusement. When he was at Cambridge he and his brother published a little book of poems of which not one took much notice. Tennyson's home was in Lincolnshire. His father was a clergyman and they were a large family of children. Tennyson did not like Cambridge but he made one of his greatest friends there, namely Arthur Hallam. He was prevented from taking his degree at College as he was suddenly recalled by the death of his father. Sometime after this Arthur Hallam died while travelling on the continent and Tennyson's sorrow was such that he wrote the beautiful poem In Memoriam.

Many years after this sorrow in Tennyson's life he married, and as the result of the same gained him by the writing of In Memoriam he was offered the Laureateship which he accepted. The first poem he wrote after this event, was an Ode on the death of the Duke of Wellington. Few people liked it at the time, but there are many who like it now.

Of the long poems which Tennyson wrote the most important are *The Princess*, *Maud* and *The Idylls of the King*. *The Princess* is a poem in blank verse. It is about a College of women and is interesting as it discussed about the rights of women. *The Idylls of the King* are the stories about King Arthur.

In his youth Tennyson had made friends with Thomas Carlyle a great prose writer in his time. In *The Princess* are many very pretty songs such as the ones beginning "Sweet and low, sweet and low," and "The splendour falls on castle walls."

When Tennyson was an old man he went to live in the Isle of Wight. He was offered a baronetcy which he refused but later he accepted a peerage. He was the first poet to gain such an honour as the result of his work. He died at goodly age in the year 1892 and he was buried in Westminster. At his funeral the choir sang one of his last poems called "The Crossing of the Bar." The following are two of its verses:

"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar,
When I put out to sea.

Twilight and evening bell,
And after that the dark,

And may there be no sadness of farewell,
When I embark."

In Memoriam may be placed beside Lycidas or Adonais, but it is in many way very different ^{from} to either. Tennyson mourned for a near and dear friend and in the beginning of the poem the lines are full of sorrow. Tennyson wrote In Memoriam in a metre which he thought he had invented but which Ben Jonson had used in a little poem of his. In the middle of the poem is an explanation of how the Tennyson family left their old home. Some of the lines speak of a sweet remembrance of the garden path and a last look at the house before leaving it for ever. Towards the end a note of joy comes into the poem, for it was Christmas time, and as Tennyson heard the pealing of the bells it lightened his heart, and caused him to sing about them ringing for Christmas tide and to welcome the new year in. In Memoriam is very long and it took him many years to write it, but when it was finished it gained him fame.

S. N. (214p14mc161)
(aged 15. 372)
Jan V. 202

man of 85 and died in 1880. He was buried at Ecclefechan beside his father and mother.

7 A (at) Carlyle says of Napoleon, He was not as great a man as Cromwell. Yet he had a sincerity and during the first part of his life he was a true Democrat. He believed in democracy and hated ~~anach~~ anarchy, and above all, he was a realist and believed not in semblances. Yet in his later life his bad points came to the forward, the charlatan nature that was within him burst forth in his triumphs. He was false: false as a bulletin, as the saying was in his time. He excused his falseness by saying that the moral of his men ~~must~~ be kept up: but however good the cause it surely cannot be right to lie? His great victories were like a flash that blinded Europe for a moment, but when he passed away the world was the same as before. Yet the French people saw in him fit stuff for a king, and they gave him the Consulship and Emperorship, and then he began to believe in semblances. It was then that Napoleon thought he was France, and that France could not get on without him. Later in St. Helena he ^{was} surprised to find the world going on without him. He lived in an age when men did not believe in God: yet he

was not an atheist. Once, when the men of his day had proved that there was no God, to their satisfaction, he said looking up at the stars, "Who made all that?" He was cruel: it were better for him that he had lost one of his best regiments than that ^{he} he murdered the German, Palm, so cruelly. He pressed his enemies down beneath him: yet he did not consider that the more he crushed them, the greater would be the recoil after. Yet for all this he was our last "Great Man".

(b) When I say of Shakespeare, says Carlyle, that he is the greatest of intellects, I have said all. I think he is the greatest of all poets hitherto, greater than Homer, greater than Dante. He does not reflect himself in his work, he but sends his rays out of windows to the world. He is the great poet of Nature and he has left many things unsaid: but silence is better than speech. We know not if he is patriotic: he speaks not of his patriotism. He has been accused of being a septic, yet he speaks not of his faith. I say we are honoured in having such a man for our poet. The deeds of men may die out but the words of this poet will live forever. See through what untold ages the poems of Homer have lived!

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284 355

To show how much we value this Shakespeare:
suppose we were offered to give up India or
no longer to acknowledge him as one of our
nation? I think we would rather let India go
than give up all claim to Shakespeare.

Examination 88

Elizabeth Bayley

E.B. aged (17 Jan. VI.)

Age 17

Form VI

Composition

Write a letter, in the manner of Gray, on any modern topic.

A

To Mr X, on the Irish Question

My dear Sir,

As distance prevents me from hearing personally ^{and directly} your views on the state of Ireland, on which subject I know you to be an authority of great ~~distance~~ distinction, may I presume to ask your opinions in writing, for I am sure that if you, dear sir, would be so kind as to oblige me by opening ^a correspondence on this subject I shall be both grateful for the information which doubtless I could not fail to receive, and for the pleasure of reading it.

But in anticipation of your kindness may I first unfold my views so that you may know to what degree I have been misinformed, (or have ill-constructed what material I have received, which I am convinced is the most probable state of affairs) and will then be in a position to correct my errors.

And first let me say that it is a subject on which I am sadly ignorant, (though I am greatly interested in it) for I have heard so much talk, so much controversy, between men in this neighbourhood, and have moreover read ^{so much} of more discussions in the papers, that I protest I know not which is right and therefore I come to you for help.

P.T.D.

I understand, from an attempt to sort out some of those things which I hear and read, that Ireland, excepting the ^{county} of Ulster, desires to break away from the Government of England and to govern itself. At first, I confess, I said: Why not let the Irish have their desire and then there would undoubtedly, peace and prosperity would ensue. But to this, foolish and ignorant as it was, I received many answers, (~~which so far as it has~~ ^{they have} ~~convinced~~) which have so far succeeded in convincing me of my error, that I decided to look further into the subject, and in consequence I am now distressed to perceive how foolish I was to state any views on a subject upon which I knew less than my neighbours.

It now appears that Ulster is the richest county in Ireland, and that the remainder of the country has no wish to break off without making sure of a source of supply and wealth.

But I understand that England would not forsake the loyal Irish in their moment of distress nor if she did allow Ireland to break off would it be wise and prudent to do so, for I am informed that before long the country would become a nest of aliens which would endanger the security and peace of the Mother-land.

I said that I would endeavour to expose my views to your able criticism, dear sir, but I perceive now that those views which I entertain are not worthy of the name, being but the result of ignorance.

I beg, in conclusion, that you will see fit to comply with the ardent wish of

Your humble and obliged servant

his people but a
(6) Robert Herrick, ^{376 (151)} the garden poet, ⁵⁹⁷ was ^{the (133) 4 form} very opposite of Herbert. He was a parson too, but he was noisy, jolly, rollicking, fat, and good humored, very much a man, full of passions and pleasures, and the joy of living. He too went to Westminster and Cambridge, and later had most roudy, joyous times with Ben Jonson and his company at the Mermaid Inn. But when he was ordained he was "exiled" to a country parish, in Devonshire. Beautiful country as it is he hated it with all his soul and the common people did not care for him, once we are told he threw his book at the congregation for not listening. He wrote much, chiefly on flower or birds and trees and the hundred joys of nature which abound in a Devonshire garden. Perhaps one of the prettiest of these short poems is on to the daffodils. "Fair daffodils," he begins we weep to see, you haste away so soon, and goes on to compare our life to theirs. "We have short time to stay as you / We have as short a spring, / Is quick a growth to meet decay / To you or anything." "We die / Like to the pearl of morning dew / We're to be seen again". He tells us of his companions. "My maid

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my Prue by good luck sent to save what little
fates me gave or lent;

His dog, his cat, his hen, his goose.

"Where care none is small things do lightly
please."

Later he left Devonshire and then returned
again, although he had vowed he would not
go back. "If rocks turn to rivers, and
rivers turn to men". He took no part
in the Civil War and eventually died
there. A man of many faults but one
we can not help loving.